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Such extravagant and perverted views are a natural reaction against a dull and lifeless period. Because Nietzsche's whole theory of things rests on an unstable foundation in that he undermines the notion of truth itself, and because he is throughout a reactionary, his power must wane, little as the number and enthusiasm of his disciples now seem to warrant any such prophecy. Time is the great avenger and leveller. To "mindless socialism" belongs the future, in which Nietzsche and his school shall be only remembered as representatives of a curious and perverted phase of thought.

May 18, 1893.

C. H. S.

Die ethische Bewegung in Deutschland; Vorbereitende Mitteilungen eines Kreises gleichgesinnter Männer und Frauen zu Berlin. Zweite vermehrte Auflage. (Sommer, 1892), pp. 52.

In March, 1892, Dr. Felix Adler, founder of the American Society for Ethical Culture, addressed a small gathering of men in Berlin on the subject of this organization. The address was followed by discussion, which resulted in a second and larger meeting in April. Men and women of the most varied political and religious creeds, who were interested in the question of the formation of an ethical society in Germany, came together to hear full details as to existing societies and to decide upon some future course of action for themselves. Both these meetings were of a more or less private character. Many of those who took part in them preferred that for the present their names should remain unknown, as previously assumed obligations made them feel that a public avowal of their position might be misleading. In October, however, a general and public meeting of representative men and women from all parts of Germany was to take place in Berlin, at which time the form of organization suitable to an ethical movement in Germany should be decided upon, as well as its relation to similar organizations in other countries. After a definite plan had thus been formed, a general appeal would be made to all serious-minded men and women to unite and work together in the good cause.

The leading features of the ethical movement in this country are too familiar to need repetition here. In Germany, as elsewhere, the speculative confusion and uncertainty of this transition period have threatened to undermine morality itself. There, as elsewhere, there is, therefore, need for an organization which seeks a basis of morals, independent of religious dogma, and yet both firm and vital; and the bond of union between whose members is simply the hearty recognition of duty as the supreme law of life. The far-reaching and beneficial results of the schools established under the auspices of societies already in existence, in which the moral training of the young has been made a chief feature; the lectures and open discussions upon moral questions; and in fact, the general plan of work as now carried on, has proved so satisfactory that it will probably be adopted in Germany with such changes as the different conditions demand. The success of the movement everywhere must depend upon the enthusiasm and earnestness of those who share in it, and who, like the eloquent founder of the original society, aim at nothing less than the moral perfection of man.

C. H. S.

Einleitung in die Moralwissenschaft. By GEO. SIMMEL. Berlin, 1892, pp. 467.

Oughtness is analogous to the categories of being, and is a mode of thought like it. It is absolute, but hard to prove. The forms of

obligations give the social types. Egoism is more natural than altruism. It is empty and cannot evoke the maximum of will. The maximum of life is the chief egoistic duty. Resistance of temptation conditions desert. There is no guilt without an impulse to good. The ethical norm is the increase of the sum of happiness, which must be maximized. Happiness and virtue do not necessarily belong together.

L'activité des Animaux. By W. TENICHEFF. Paris, 1890, pp. 195.

The author, whose work is here translated from the Russian, considers first the conditions necessary to life, then to reproduction, and then how these conditions are fulfilled. The activity of animals is said in conclusion to be based on these conditions. Animals that most resemble men act more in accordance with our sentiments, and their actions can be predicted and explained. There are fifty-one cuts. The volume is neither scientific, philosophic, nor is it a successful popularization, nor does the author show familiarity with the literature of his subject. Why it was translated when there are so many better things in French, it is hard to see.

Les Facultés Mentales des Animaux. Par L. DE FOVEAU DE COURMELLES. Paris, 1890, pp. 352.

This volume, with its thirty-one commonplace cuts, regards insects as highest of all animals in the scale of intelligence. Beasts have the germs of all our faculties, even moral sense. We should be kind to animals. The author is evidently a lover of them.

Les Sociétés chez les Animaux. Par L. DE PAUL GIROD. Paris, 1891, pp. 342.

This volume, with fifty-three cuts, describes coalescence of lower forms: reciprocal association, like beavers; permanent association, like apes and flocks of mammals. Bees and ants occupy nearly one-third of the book and commensalism and parasitism are described. In seeking the causes of association the author starts with sexuality. The volume is a convenient compend, but contains little that is new, and the author undertook no observations of his own.

Les Industries des Animaux. Par FR. HOUSSAY. Paris, 1889, pp. 312.

This volume contains thirty-eight cuts. Nearly all the industries important for man are described, among animals whose work is determined by the form of organs. Man's intelligence and industry, although not essentially different, are higher.

L'Esprit de Nos Bêtes. Par E. ALIX. Paris, 1890, pp. 656.

This book and the one hundred and twenty-one pictures are new and interesting. Many stories are told, arranged under the convenient caption of impulses, instinct, will and sensibility, but there is no research, and the author proceeds as if the best of all proofs of a remarkable story were to draw a picture of the act. He has lived twenty years surrounded by animals, and holds beasts to be less brutal than we are wont to think. There is no fundamental difference that separates the acts of animals from those of man if the latter were similarly circumstanced. To establish this conclusion is the end of his book.